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saturday@theHOP

Introduction to Intercessory Worship

Mandate

To establish a Prayer Center and Missions Base

This will be accomplished by 24/7 intercessory worship, teaching, connecting and unifying of the body of Christ in the Spring/Klein, Tomball and Woodlands communities.

Strategic Initiatives Focused Toward Building the House of Prayer

- ❖ Identify prayer leaders and intercessors in each community and develop relationships.
- ❖ Initiate pastors prayer gatherings for The Woodlands, Tomball and Spring Christian Churches.
- ❖ Continue to build relational bridges with the existing Spring/Klein, Woodlands and Tomball prayer initiatives.
- ❖ Promote and mobilize prayer across these communities.
- ❖ Hold "Schools of Prayer" to teach prayer mobilization within communities.
- ❖ From the Schools of Prayer identify prayer leaders/people of influence that could implement "Prayer Cells" in the marketplace or at the House of Prayer.
- ❖ Initiate Monthly Community Intercessory Nights of Worship with participating congregations.

Other Resources

These resources are available in the bookstore for further study:

- ❖ Harp & Bowl Study Guide, Part 1 – Foundational Principles
- ❖ Harp & Bowl Study Guide, Part 2 – Leadership Training
- ❖ Harp & Bowl Study Guide, Part 3 – Prayer Lists and Outlines

Additionally, we encourage you to explore mikebickle.org for notes on a variety of topics which will enhance both your devotional and prayer life.

SESSION I

Enjoyable Prayer

Why do we do what we do? Why Pray?

- ❖ It is the right thing to do.

“Therefore I want the men (foot soldiers) in every place to pray, lifting up holy hands, without wrath and dissension.”

- 1 Timothy 2:8

- ❖ It makes God happy.

- ❖ For the reward.

- ❖ To have our needs met.

“Or what man is there among you who, when his son asks for a loaf, will give him a stone? ‘Or if he asks for a fish, he will not give him a snake, will he? ‘If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!”

- Matthew 7:9-11

- ❖ To see mysteries revealed.

“Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know.”

- Jeremiah 33:3

- ❖ To get relief from guilt.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

- 1 John 1:9

- ❖ To end our worry.

“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”

- Philippians 4:6-7

❖ Because we're called to it.

Prayer, deep intimate prayer, is the privilege / birthright of every born-again believer, not just the "Prayer Professionals" (Intercessors, Watchmen, Prayer Warriors, Armor Bearers)

In Luke 2 we read of Anna who prayed night and day in the temple with fasting for over 60 years just prior to the coming of Jesus.

God doesn't need anything, but He wants me. I pray now because my love has matured.

"I am my beloved's, And his desire is for me. 'Come, my beloved, let us go out into the country, Let us spend the night in the villages. 'Let us rise early and go to the vineyards; Let us see whether the vine has budded And its blossoms have opened, And whether the pomegranates have bloomed. There I will give you my love."

- Song of Solomon 7:10-12

Prayer: The Centerpiece of the Church

God said in the last days, He was going to restore David's Tabernacle

"With this the words of the Prophets agree, just as it is written, 'After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,' Says the Lord, who makes these things known from long ago."

- Acts 15:15-18

Isaiah 56:7, Matthew 21:13, Mark 11:17, Luke 19:46 all same the same thing:

"Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples."

- Isaiah 56:7

The end-time prayer movement is about enjoyable prayer.

"Then the word of the Lord of hosts came to me, saying, 'Thus says the Lord of hosts, 'The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah; so love truth and peace. Thus says the Lord of hosts, 'It will yet be that peoples will come, even the

inhabitants of many cities. The inhabitants of one will go to another, saying, "Let us go at once to entreat the favor of the Lord, and to seek the Lord of hosts; I will also go."

- Zechariah 8:18-21

The centerpiece of the church's activity in the future will be prayer, worship and evangelism. There will be a lot of compassion ministry, but it will come through prayer in miraculous ways by those who have given themselves to a lifestyle of being in His presence.

Prayer that is Enjoyable and Sustainable

David desired to worship the way he worshipped in the fields as he watched his father's flocks. David desired for everyone who worshipped in Moses' Tent to experience the encounters he had with the Lord while he was in the field.

We've all probably experienced "rock pile" prayer.

And we've all probably experienced awesome prayer times in:

- ❖ Friend's homes
- ❖ Driving in the car
- ❖ Away at a camp or retreat

Like David, we desire to see those kinds of encounters with God experienced in corporate ways on a regular basis and sustained until the Lord returns.

A Prophetic History of New Haven House of Prayer

Prophetic Word from Paul Cain to Richard Shearer (1989)

"The Lord showed me a Baptist preacher that was going to be here tonight by the name of Richard, and he just passed by me here on the front row a little while ago. The Baptist preacher, where is he?

"Oh, there you are. Stand up. Don't fall over the balcony there now. You a pastor? [Yes]. Pastor, do you believe the Lord gives visions to somebody as old as me? [Yes, sir].

"Alright then. You're here under direct guidance, I mean divine guidance. The Lord says you are going to play a role in this last days ministry. You're not in the geographic will of God as far as the church is concerned but you're going to be. The Lord says you'll be moving from 106. Does that make sense to you? 106. There's something to do with 106.

“And you’re moving into a new anointing. I don’t know whether this is spiritual, physical, I mean geographical, I don’t know what it means, but it’s a spiritual geography, or whether it’s physical, but there’s some kind of movement going on. And I see a divine impartation coming to you and you’re reaching out, you’re laying your hands on Henri, no Hand and you... [He is one of our elders]

“Alright, you are laying your hand on him and imparting this wonderful anointing that’s going to come upon you. That mean anything to you at all... [I don’t know what the 106 means]

“Alright, it’ll dawn on you. Praise the Lord. I know, your church is named after a street, isn’t it...”

Intercessory Worship (Summer 2001)

The Lord gave Hank Marion a vision of Houses of Prayer being established across the greater Houston area. After prayer and discussion with other leaders in the city and some “divine appointments,” an invitation was extended to prayer leaders across the city to come and experience Intercessory Worship. On Monday night, October 22, 2001, approximately 400 attended as Gary Weins, Dwayne and Jennifer Roberts, and Wes and Carol Hall introduced us to the HOP by teaching and leading us into His presence. That meeting resulted in a workshop lead by IHOP-KC staff on January 26, 2002 and then another workshop on November 8, 2002

A New Home (December 3, 2003)

Visited The Woodlands Corporation to see what they were planning. Hank’s eyes were the first eyes outside that office to see the map of the plans for the last section of The Woodlands. He received a full explanation of their plans and saw two locations that interested him: one on Gosling and one on Kuykendahl. So we began to pray.

Why New Haven? (January 18, 2004)

As Hank awoke on the last day of a cruise he and Marilyn had been sent on as a gift from the congregation, he heard the Lord say, “New Haven.” He knew God was talking about our congregation and the new name we should be called. He thought about it through breakfast and did not like the name. He felt it had connotations of retreat and shelter that were contrary to his “warrior” spirit. As he sat waiting to disembark, He looked up “haven” in the scripture and landed in Psalms 107:23-30. He had been praying that passage in Intercessory Worship for the past month. As he read, it described the life of the congregation in 2003. The scripture then says that “He guides them into their desired haven.”

Revelation began to come. He saw a ship in full sail, it’s name is *Destiny* and its port is New Haven. Every person is like a ship. We go out into the world (sea) to do business. Some are teachers, others businessmen, others are in car repair, etc. But we all need a port where we get the supplies that will sustain us and cause us to be successful while we are on the sea: our New Haven in Christ.

SESSION II

The NHHOP Structure and Model

Benefits of 24/7 Prayer: The Place of Encounter

The Prayer Room is a place to minister to God as we offer Him the praise that He is worthy of. The disciples sharply criticized Mary of Bethany of wasting her money by pouring out the alabaster flask of costly perfume on Jesus' body. Jesus said to leave her alone because she did a good work for Him.

“Jesus said, ‘Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.’”

- Mark 14:3-10

Spiritual Warfare

- ❖ A place to change the spiritual atmosphere of a region. History is changed and justice is established through prayer. God's governmental center is the Prayer Room.
- ❖ Personal Transformation.
- ❖ A place of encounter with God. We are most changed when we are fascinated with God.
- ❖ Training in the Word.
- ❖ A place to sing the Word. IHOP is a singing seminary.
- ❖ Healing and Deliverance.
- ❖ A place that God's power heals the sick and tormented (body & soul).
- ❖ Unity (Reconciliation).
- ❖ A place where hearts are tenderized and preoccupied with God (Psalm 133).
- ❖ Direction.
- ❖ A place to receive marching orders for God (fresh directives and revelation).

Perspective for a 24 Hour Prayer Furnace

The Holy Spirit is orchestrating a global prayer movement that is much bigger than any one location. Our capacity is too small to contain all Jesus has to give the whole Body of Christ, therefore, we deeply need the understanding and anointing from others in the Church.

Basic 24/7 Structure of IHOP-KC and future goal of NHHOP

Two-hour prayer meetings: 12 prayer meetings per day x 7 days = 84 weekly prayer meetings.

The Model

We have one model called the Harp and Bowl model with 4 different prayer formats, or, applications of our model. The two primary leaders in our model are the worship leader and the prayer leader.

“The 24 elders fell down before the Lamb, each having a HARP and GOLDEN BOWLS full of incense, which are the prayers of the saints.”
- Revelation 5:8

- ❖ The HARP speaks of worshipping God with musical instruments.
- ❖ The BOWLS speak of the intercessory prayers of the church.

Four Prayer Formats

The four prayer formats which can be experienced in the House of Prayer can easily be related to our own personal devotional times in our “prayer closets”. One great thing about the House of Prayer is that it provides a corporate setting for all types of prayer.

1. Intercession (See Appendix for more information)
This prayer format is designed to pray for either a general breakthrough or outpouring of the Holy Spirit (historical visitation of the Spirit) on the church across a city (region) or specific needs in society (government) the Holy Spirit highlights. The prayers of the NT apostles or prophetic decrees can be used for either of these prayer directions.
2. Worship with the Word (See Appendix for more information)
This prayer format is designed to function as a discipleship program that provides training in the Word as we function as a “singing seminary.” Our desire is to raise up singing theologians or “theologian worship leaders.” This prayer format is an excellent way for worship teams to discover new passages that they will enjoy singing many times in the future. Therefore, we sing through an entire passage of scripture (for example Psalm 145). We focus on singing through large portions of Scripture rather than trying to discern specific Holy Spirit themes for ministry.
3. Devotional
This prayer format is designed to provide an anointed atmosphere for individuals to meditate on the Scriptures as they linger in God’s presence. The songs and

music style are devotional in focus so that we may sit at the feet of Jesus as Mary of Bethany did. This is the place to release the “prophetic soloist” or the “worship concert.”

4. Prophetic Worship

This prayer format is designed to facilitate united corporate participation in worship so as to reach the highest experience of worship, including ministry times for healing and deliverance.

Structure

A communication system and a permission-giving mechanism to facilitate team ministry. We believe we can experience a more consistent flow of the Holy Spirit within the boundaries of a structured model. We designed our structure to launch the highest amount of spontaneity possible for a 24-hour-a-day schedule.

Structure and Spontaneity

The glory of combining structure with fluidity or spontaneity is seen in God’s creative design of the human body (skeletal structure with blood and fluids) and the solar system with precision structure along with many things freely moving without structure.

Specific Revelation

Every ministry has a specific revelation for the Lord that expresses a specific dimension of His personality. That revelation/mandate is not the best or the only revelation in the Kingdom of God, but it is what a particular ministry is to be faithful with before God. No one ministry can carry and express every dimension of God’s personality and should NOT be pressured to by others to try (insecurity and pride push people to go beyond their God given mandate).

Spiritual and Practical Goals

We have spiritual and practical goals in the design of our model

Spiritual Goals

Entering into the prophetic flow and power of the Holy Spirit.

Ministry Goals

To facilitate engaging a congregation (many ungifted signers) in unified worship that is the condition to receiving the ‘commanded blessing’ of *Psalm 133*.

Team Goals

Communication (boldness) in team ministry without fear (timidity).

12 Key Components of the Model

1. Scripture (foundation of all expressions of worship)
2. Team ministry (clear communication lines that facilitate bold, confident, inclusive team flow)
3. Spoken prayers (varying based on the type of prayer format being used)
4. Antiphonal singing (going further in team ministry in prophetic singing)
 - Antiphonal - responsive: containing or using responses; alternating;
5. Spontaneous singing
 - All at the same time; cued by “Lift your voices”
6. Spontaneous Choruses (congregation participating in ‘mini-worship songs’)
7. Prophetic oracles (explosive individual prophetic songs)
8. Warring in the Spirit (militant)
9. Ministry time (focus on individuals receiving ministry)
10. Choirs (corporate dynamic with diversity)
11. Song selection (God-ward focused songs)
12. Musical *Selahs* (instrumental interludes & times of reflection) – similar to those times presented in the Psalms ... remember, the Psalms were written to music!

All music styles are welcome and encouraged. The model does not suggest a music style nor certain sound, but it is a communication tool that can be expressed within context to all music styles.

Why A Model?

- ❖ A Communication Tool to Facilitate Team Ministry
- ❖ Communication tool unto boldness and confidence

Our model is primarily a communication tool (i.e. calling a play in the football huddle) that enables a worship team to flow boldly with clear communication. Timidity (hesitation) hinders a worship team flowing in the Spirit. It is mainly about communication between the singers, musicians, worship leader, and prayer leader.

Transferable

Within the HOP team (interchangeable team members) to enable singers and musicians to change teams and to fit immediately anywhere in the HOP schedule because each team member speaks the same language and has the same training. A unified common model allows members to move between teams while maintaining precision in communication (i.e., interchangeable “parts”). Improving our model in a 24/7 structure requires that all changes in our model must be established through the section leader meeting then presented to every HOP worship team.

Sustainable Flow

In creativity, team ministry, and in the Holy Spirit. We can go higher and longer in spontaneous creativity with structure. Launch and land: we can launch out in spontaneity then land back within the structure to get ready to launch again.

Reproducible

To others outside of New Haven HOP at various levels of skill development.

Values Enforcement (quality assurance)

Our model mandates ‘necessary components’ of a worship set that express our vision and values. It has been observed that many new worship leaders (10 years or less) neglect necessary components of a worship set. Values are intentionally expressed for the benefit of inexperienced worship leaders. These components are therefore, mandated by the design of our model.

1. Spontaneous singing is mandated by our model; all our teams must learn to flow in this greatly neglected dimension in the worship movement today worldwide. Singing spontaneously releases faith and intensity to encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.
2. Biblical language — we ask that antiphonal singing use *Scriptural* terminology instead of merely what flows from the heart.
3. Known worship songs sung with a dominant melody line. New worship leaders must not sing too much ‘solo type singing’ that makes it difficult for the congregation to participate with singing.

Additional tools utilized during the Prayer Meetings

1. Warring in the Spirit
Praying always with all prayer and supplication in the Spirit being watchful to this end with all perseverance and supplication for all the saints (Ephesians 6:18).

- ❖ We value militant contending in intercession for a breakthrough by corporate warring in the spirit. We refer to warring in the spirit as praying with a militant boldness to contend for the breakthrough of God.
- ❖ Warring in the spirit adds the value of energetic, militant boldness and energy to our prayer model as it helps us in unified agreement with the individual intercessory prayers.

2. Rapid Fire Prayer

Rapid Fire prayer incorporates 10-15 second prayers of 10-20 people one after another on the microphone. It allows for participation of “praying persons” in a non-threatening manner, because the prayers are short. The Rapid-Fire Facilitator (“Floor Leader”) will choose a focus and then invite 10-20 people to pray into the prayer initiative for 10-15 seconds. The Facilitator opens by establishing the prayer focus by praying 1 to 3 minutes.

3. Open Mic Prayer

Times which are presented as “Open Mic” present opportunities for any and everyone in the room to come pray corporately on the front of room microphone. These prayers are 1-8 minutes in length. This is usually available during Intercession sets. To come pray, approach the Floor Leader – they will give you more instruction at that time. Have a scripture ready! You are encouraged to remain at the open mic to engage the singers as you feel the Holy Spirit moving.

4. Small Group Prayer

Times where the intercessors in the room are asked to gather in groups of 3-5 persons to intercede for the topic of the time in the prayer meeting. This enhances the prayer meeting by allowing many spoken prayers in many tongues to go forth to the throne of Heaven at the same time.

The Harp & Bowl Model of Intercessory Worship

1. Corporate worship song(s)
2. Spontaneous singing: “devotional singing both from Scripture and singing with our spirit”
3. Developing a passage by antiphonal praying or singing
 - ❖ *Pray or sing* through a biblical sentence
 - ❖ Isolate a phrase from the biblical sentence

- ❖ Developing SCRIPTURAL themes through praying and singing (where the prophetic parts of ministry come in to play)
- ❖ Choruses
Established by chorus leader or worship leader to enhance participation and to give everyone an aligned focus
- ❖ Tools: Rapid Fire, Open Mic, Small Group Prayer, etc ...

4. Warring in the Spirit (optional)

NOTE:

One time through the model is referred to as a “*cycle*”. At the Holy Spirit’s direction, the Worship Leader and Prayer Leader use several cycles during the course of the prayer meeting.

Several cycles compose the entire prayer meeting (i.e. the “*set*”). The sets are usually two hours in duration (other durations do exist, however).

SESSION III

Ten Aspects of the Forerunner Message

1. The Day of the Lord – Preaching that Produces a Trembling Heart

“Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, A day of darkness and gloom, A day of clouds and thick darkness As the dawn is spread over the mountains, So there is a great and mighty people; There has never been anything like it, Nor will there be again after it To the years of many generations.”

- Joel 2:1-2

Cp. Isaiah 61 & Luke 4; Isaiah 63:1-7; Isaiah 26:8-10

2. The Exodus Strategy – Removing All That Hinders Love

Joel 2:1-9; Luke 21:20-27; Revelation 6:1-11; Umberto / Ike Testimonies

- ❖ God sends Judgments (krisis), Military Invasion, and Natural Disasters
- ❖ The Plagues of Egypt were sent by God, released through Moses in judgment upon Pharaoh and the idol worship of Egypt.
- ❖ The Tribulation is sent by God, released through the praying Church in judgment upon the Antichrist and the idol worship of this age.
- ❖ The Plagues of Egypt rescued the Israelites from captivity & oppression.
- ❖ The Tribulation again rescues the people of God from oppression and produces the greatest harvest in human history (Revelation 14:14-17).
- ❖ We are not meant to escape or avoid the Tribulation; nor are we victims of it... We are the agents that usher it in!

3. The Revealed Heart of God – Purpose and Love in Every Judgment

Joel 2:13; Isaiah 26:8-10

Judgment is NOT about an angry God losing his patience with man. It is rather about God...Using the least severe method to produce the deepest levels of love in the greatest number of people in the shortest amount of time without violating their free will.

4. The Fasted Lifestyle – Voluntarily Removing all that Hinders Love
Joel 2:12-17; 1 Corinthians 11:31-31; Luke 10:27 (“You shall love...”)
5. The Divine Romance – Intimacy with God
Song of Solomon; Psalm 27 (One Thing); Luke 10:38-42 (Mary)
6. The Salvation of Israel – The Jews Overcome Every Enemy
Joel 2:18-20; Romans 11
7. The Goshen Principle – Supernatural Prosperity in Crisis
Joel 2:21-27; Genesis 45:8-11, 16-18; Exodus 8:22; 9:26
8. The Prophetic Anointing – Boldness to Proclaim the Counsel of God
Joel 2:28-29; Acts 2:16-21; Jeremiah 23:18-22, 28-29
9. The “Greater Works” – Dramatic Signs and Wonders
Joel 2:30-31; Acts 2:16-21; John 14:12; Micah 7:15; Revelation 8
 - ❖ Miracles of Moses in Exodus and the apostles in Acts combined, multiplied and released by the praying church on a global scale.
 - ❖ The End-Times Church will confront the End-Times Pharaoh in unprecedented glory and power!
10. The Great Harvest – Glory in the Midst of Crisis
Joel 2:32; Isaiah 60:1-5; Revelation 14:14-16

APPENDIX A

The Primary Principle of the Harp & Bowl Model

Introduction

One primary “governing principle”

There is one primary “governing principle” in the Harp and Bowl model: developing a passage by antiphonal praying (singing). All musical styles may work in this model.

Expression of 3 values

- ❖ Team ministry: We go farther together
- ❖ Inclusiveness: Everyone can participate
- ❖ Centrality of the Scripture: God’s language unifies our heart with His and others

In this principle, we seek simplicity that releases diversity with structure that releases spontaneity. Why?

- ❖ It provides a context for team ministry in worship and ministry.
- ❖ It provides a context for a “crescendo” in the Spirit during worship.
- ❖ It is a way to function as a “singing seminary” (Col. 3:16).
- ❖ It provides diversity and creativity necessary for 24-hour-a-day prayer.

Worship Cycle: 4 Stages

1. Corporate Worship Songs
That all may engage in God’s presence together in one accord. We value son that direct us to sing to God instead of only about God.
2. Spontaneous Singing
Devotional singing both from the Scripture and singing in the Spirit (1 Cor. 14:15; Col. 3:16).
3. Developing a Passage (stanza) by antiphonal praying (singing) — 4 parts
 - ❖ Praying (singing) through a biblical sentence
 - ❖ Isolating a phrase — the prayer leader designates one phrase (by speaking it out) from the “biblical sentence” that the singers develop.”

- ❖ Developing themes through antiphonal praying (singing) — the singers “develop themes” from the isolated phrase by singing short (5-10 seconds) songs to enhance the theme of the isolated phrase.
 - ❖ Spontaneous choruses — the chorus leader and/or worship leader establishes “spontaneous choruses” for all to sing (8-10 times) at any time.
4. Warring in the Spirit (Optional)
Praying in the Spirit. The prayer leader speaks (not sings) in tongues on the microphone to lead the room in warring intercession.

Stage 1: Corporate Worship Songs

The worship leader’s role is to lead the people into a God-ward focus so the whole room engages in God’s presence together in one accord. Therefore, as a rule, we choose songs that direct us to sing to God not only about God. All musical styles will work with the Harp and Bowl Model (communication tool).

King David sang 3 types of songs to God — rejoicing, trembling, kissing (Psalm 2:11-12). Rejoicing with celebration, trembling before God’s Majesty, kissing speaks of intimacy with God as a tender Father and passionate Bridegroom.

Select worship songs that the majority of the people present are familiar with. Do not introduce more than one new song per worship set. Make sure that the words of the new song are available so that all can engage easily.

Principle of maintaining a dominant melody: A common mistake is failing to distinguish between a corporate worship set (goal of helping all participate: singing with unity) and a worship concert (goal of inspiring those listening without necessarily helping them participate in the singing). The worship leader and prophetic singers must maintain a dominant melody line for corporate worship sets because the goal is to lead a room of mostly ungifted singers into unified corporate worship before God.

Stage 2: Spontaneous Singing

This is done in a devotional focus both from the Scripture and singing in the Spirit (1 Corinthians 14:15; Col. 3:16).

The purpose of the worship team is to lead so that the whole room engages with God. Thus, it is important to have simple and basic chord progressions (not complex) and in an easy vocal range (not high notes outside their range) for non- gifted singers in the congregation.

The prophetic singers should all engage boldly in order to lead the room. They should sing long notes in flowing melodies and harmonies instead of short syncopated notes going quickly up and down the scale the worship leader should start with extended

lower notes to give the congregation easy melody lines that help them find their own easy melody lines in their range.

The prayer leader is not to sing on the microphone spontaneous singing. Why? The prayer leader is at a higher sound volume than the prophetic singers, thus, dominating the voices of the prophetic singers in spontaneous singing. Spontaneous singing and/or spontaneous choruses may occur before, after or during the process of developing a passage.

Types of Spontaneous Singing

“For he who speaks in a tongue does not speak to men but to God for no one understands him; however, in the spirit he speaks mysteries He who speaks in a tongue edifies himself... I wish you all spoke with tongues... For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit and I will also pray with the understanding. I will sing with the spirit and I will also sing with the understanding. If you bless with the spirit, how will the uninformed say “Amen” at your giving of thanks, since he does not understand what you say? For you indeed give thanks well... I thank my God I speak with tongues more than you all.”

- 1 Cor. 14:2-5, 14-18

Singing spontaneously releases faith and intensity to encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.

“Beloved, building yourselves up on your most holy faith, praying in the Holy Spirit...”

- Jude 20

Two ways to sing spontaneously:

- ❖ By singing with our spirit in tongues.
- ❖ By singing with our understanding from Scripture.

“I will sing with the spirit and I will also sing with the understanding.”

- 1 Corinthians 14:14-15

Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

- Colossians 3:16

*Speaking to one another in psalms and hymns and spiritual songs,
singing and making melody in your heart to the Lord.*
- Ephesians 5:19

Stage 3: Developing a Passage in 4 Parts

Regardless of the type of set, the “praying person” (at open microphone or the Prayer Leader) selects a prayer or prophetic promise from the Scriptures (OT or NT). The NT apostolic prayers are the foundational prayers used at HOP, (but are not the only prayers used). OT prayers or prophetic promises are good to use in intercession. See the index for a list of suggested prayers and prophetic promises (that are to be turned into prophetic decrees).

At the open mic, the “praying person” has the option to use the singers or not. If they want to involve the singers, they simply pause to make room for the singers, then continue to offer short 3-5 second prayers that flow in an antiphonal (responsive) way with the singers. If the “praying person” chooses not to involve the singers, then they can pray the passage for up to 5 minutes. The 5-minute limitation is only to give others opportunity to pray on the mic.

1. Pray through a “biblical sentence” — in the Intercession format, start by reading the biblical prayer/prophetic decree. For example:

“I bow my knees to the Father of our Lord Jesus...from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge... filled with all the fullness of God.”

- Ephesians 3:14-19

After reading the biblical prayer/prophetic decree then pray it for 1-3 minutes (to get the room into the flow of that prayer). End this 1-3 minutes initial part of the prayer by focusing on the part of the passage you have chosen as the key ‘sentence’ that you want to develop with the prophetic singers.

Example of a biblical sentence:

“...that He would grant you, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts...that being rooted and grounded in love to comprehend...” (Eph. 3:16-17)

2. Isolating a phrase — after praying through a “biblical sentence” designate one phrase (by speaking it with 3-10 words) from the passage that the singers are to sing “around.” Isolating a phrase clearly designates or signifies to the singers which phrase is meant to be developed with short 3-5 second songs.

Examples of isolating phrases from Ephesians 3:16-18:

- ❖ “Strengthen with might through Your Spirit in the inner man”
- ❖ “Rooted and grounded in love...able to comprehend love of Christ”

When you have finished praying through the “biblical sentence” (1-3 minutes) and you are ready to isolate a passage, say, “in the name of Jesus” immediately before the phrase. This isolates it and makes it clear to the singers that the 1-3 minute prayer is over. The prayer leader’s goal is to make one phrase obvious to the prophetic singers as “the phrase” to develop. Often untrained prayer leaders will neglect to clearly isolate a phrase (teams may stay on one isolated phrase for 60 seconds or so).

3. Developing themes – through antiphonal or responsive praying (singing). The prophetic singers and “praying persons” will “develop themes” by bringing out the meaning of the biblical passage that is being focused on.

Three ways the singers develop a theme antiphonally (responsive singing):

- ❖ Echo the phrase back with exact language
- ❖ Paraphrase the phrase with similar words from Scripture
- ❖ Develop the phrase with different words that enhance the meaning

Sing short songs of 5-10 seconds that stay on the same theme of the isolated phrase so as to enhance its meaning in order for clear themes to emerge. The singers must not sing multiple themes in one short song. We want to unfold the meaning of biblical passages so that we teach one another with psalms and hymns and spiritual songs (Col. 3:16).

- ❖ Sing, one at a time
- ❖ Sing loudly or not at all when on the microphone. If singers sing personal songs softly, then the other singers are not sure if that soft song is meant to contribute to developing the passage.
- ❖ Signal one another by lifting a finger on the hand holding the mic or humming to signify they have the next phrase (teams may differ in using signals).

Sequence of singing — if two singers are singing at the same time —first, the worship leader, second, the associate worship leader, third, prophetic singer #1, then, prophetic singer #2, then prophetic singer #3 etc. then singers on instruments and then the prayer leader is last.

4. Spontaneous choruses – Only the chorus leader and worship leader establish “spontaneous choruses” for all to sing (8-10 times). They make choruses at any time.

All the singers must help lead by singing the chorus together boldly to help establish it so all in the room can quickly join in. All the prophetic singers on the mics should help carry the melody line in these choruses and avoid all else (ornamentation, private songs, etc.).

Easy choruses – so the non-musically gifted people in the congregation can join in quickly. In other words, seek easy melodies, with phrases easy to remember, in an easy vocal range and without forcing too many words so that it is easy for ungifted singers to participate quickly.

End by singing a name of God to signal the last time the chorus is sung.
Corporate prayer choruses – that help the whole room intercede with one voice. For example, choruses like “Send Your Spirit Lord,” or “We must have more,” or “Let us burn with Your fire” or “Come and deliver me” or “break through...” etc.

Double choruses – the worship leader or chorus leader should occasionally establish choruses that echo back and forth answering each other or creating a contrast with each other. Limit to 2 choruses at one time (3 is too many at this time in our development).

Using the same chorus many times – if a chorus is one that the room responds to in a strong way, then use it at other times through the entire prayer meeting. The chorus leader (or worship leader) may use the same chorus at several different times throughout the passage.

When to sing a spontaneous chorus – spontaneous singing and/or spontaneous choruses may occur before, after or during the process of developing a passage.

Stage 4: Warring in the Spirit

The prayer leader speaks (not sings) in tongues on the mic to lead the room in warring intercession. Every few moments the intercessor may proclaim the theme we are warring for (3-5 words only) to help others focus.

The Role of the Prayer Leader in Intercession

In the intercessory prayer formats, the prayer leader initiates by speaking the “biblical sentence” and also “isolating phrases.”

The prayer leader adds one additional dimension not used in the worship prayer formats. They pray the apostolic prayer or prophetic promise for 1-2 minutes to get the

room into the flow of the biblical prayer. For example, they read Eph. 3:16-17, pray it for 1-2 minutes, and then isolate a phrase.

In intercessory formats, the “praying person” on the open mic has the option to use the singers or not. If they want to involve the singers, then they simply pause to make room for the singers, and then continue by offering short 5-10 second prayers that flow in an antiphonal way with the singers. If the “praying person” chooses not to involve the singers, then they can pray the passage for up to five minutes. The five-minute limitation is only for the purpose of giving others the opportunity to pray on the microphone.

The Role of the Prayer Leader in WWTW

The prayer leader helps to “develop the theme” by continuing to speak phrases related to the theme that are usually only 3-5 words. (This is different from the role of the prayer leader in an intercessory prayer format).

If a prayer leader first learned to be a prayer leader in an intercessory prayer format, then it is easy for them to make the mistake of leading the worship prayer format in the same way they lead the intercessory format. In other words, by speaking too long (more than 3-5 words).

The prayer leader’s role in the intercessory prayer format is to lead as the worship leader supports. The prayer leader’s role in the worship prayer format is to be supportive to the worship leader. To be overly verbal is to hinder the worship flow in the worship prayer formats.

The prayer leader aims at a 1:5-1:10 ratio with the prophetic singers, as opposed to a 1:1-1:2 ratio in the intercessory prayer format.

The prayer leader’s main job is to keep the isolated phrase obvious to the prophetic singers. In other words, to give the singers a big target at which to aim.

The prayer leader’s second job is to watch the involvement of the room. The goal is to see the room in one accord. They watch to see if the antiphonal singing is inspiring the room to engage with God. If the antiphonal singing goes too long the room disengages.

The prayer leaders are not to sing on the mic during spontaneous singing. Why? The prayer leader is at a sound volume of “5” while the prophetic singers are at a “3” so that the prayer leader can be heard above the singers. Thus, the prayer leader dominates the voices of the prophetic singers in spontaneous singing, which hinders the flow in the room.

APPENDIX B

History and Precedence of 24/7 Prayer

A Brief History of 24/7 Prayer and Worship

- ❖ On September 19th, 1999, the International House of Prayer in Kansas City, Missouri, started a prayer and worship meeting that has continued for 24 hours a day, 7 days a week ever since. With a similar vision to Zinsendorf - that the fire on the altar should never go out - there has never been a time when worship and prayer has not ascended to Heaven since that date.
- ❖ In 1973, David Yonggi Cho, Pastor of the Yoido Full Gospel Church in Seoul, South Korea, established a Prayer Mountain in night and day prayer. The Prayer Mountain was soon attracting over a million visitors per year, as people would spend retreats in the prayer cells provided on the mountain. Cho had a commitment to continuous prayer, to faith and to establishing small discipleship cells in his church. Perhaps as a result, Cho's church rapidly expanded to become the largest church congregation on the globe, with membership now over 780,000.
- ❖ In Herrnhut, Germany, 1727, a prayer ministry began led by Nicholas Ludwig Count von Zinsendorf (1700-1760). This German nobleman gathered persecuted Christians to his large estate in Germany that he named Herrnhut (the watch of the Lord). They began a prayer meeting that continued 24 hours a day for 120 years resulting in the first Protestant missions movement in history known as the Moravians. This movement also birthed one of history's greatest evangelists and church planters in John Wesley. Herrnhut represents the reality that night and day prayer releases evangelism unto the Great Commission.
- ❖ In France, 1120 AD, a Catholic monk named Bernard of Clairvaux gathered 700 monks to a valley called Clairvaux (valley of light). They began a prayer meeting that continued with 24 hours a day for many years resulting in a dynamic release of evangelism through signs and wonders across all Europe.
- ❖ In Bangor, Ireland, 555 AD, a Celtic monk named Comgall and his co-worker Columbanus gathered 3000 monks to a place called Bangor (the high choir). They began a prayer meeting that continued with rotating choirs singing praises to God 24 hours a day for 300 years resulting in the first Celtic missions movement in History.
- ❖ In Luke 2 we read of Anna who prayed night and day in the temple with fasting for over 60 years just prior to the coming of Jesus.

- ❖ King David instituted night and day prayer and worship in the Tabernacle in Jerusalem. Singers and worshippers played and voiced their praises to God 24/7 in the presence of the Ark of the Covenant, the presence of God Himself.

Overview of the Tabernacle of David

David, in unity with all Israel, desired to bring the Ark of God to Jerusalem

“If it seems good to you, and if it is of the LORD our God, let us send out to our brethren everywhere who are left in all the land of Israel, and with them to the priests and Levites who are in their cities and their commonlands, that they may gather together to us; and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul.”
Then all the assembly said that they would do so, for the thing was right in the eyes of all the people... So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. Then David and all Israel played music before God with all their might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.”

- 1 Chronicles 13:1-8

David built a special tent to house the Ark of the Covenant

“David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it.”

- 1 Chronicles 15:1

“So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God.”

- 1 Chronicles 16:1

David placed singers and musicians before the ark to minister to God

“Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order”

- 1 Chronicles 6:31-33

“Of these, twenty-four thousand were to look after the work of the house of the LORD, six thousand were officers and judges, four thousand were gatekeepers, and four thousand praised the LORD with musical

instruments, 'which I made,' said David, 'for giving praise.' Also David separated them into divisions among the sons of Levi, Gershon, Kohath, and Merari, to stand every morning to thank and praise the LORD, and likewise at evening."

- 1 Chronicles 23:4-6, 30

Finances were brought in from surrounding nations, from David and from the people of Israel and from the nations.

"King David also dedicated these to the LORD, along with the silver and gold that he had brought from all these nations—from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek."

- 1 Chronicles 18:11

From David and Israel

"Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them. Moreover there are workmen with you in abundance: woodsmen and stonemasons, and all types of skillful men for every kind of work. Of gold and silver and bronze and iron there is no limit. Arise and begin working, and the LORD be with you."

- 1 Chronicles 22:14-19

David commanded the people to provide finances to release the singers to minister to God. To free the singers time in order to be devoted to ministry to God. David provided financially for 288 singers: (12 x 24 = 288).

"Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the LORD. Kore the son of Imnah the Levite, the keeper of the East Gate, was over the freewill offerings to God, to distribute the offerings of the LORD and the most holy things."

- 2 Chronicles 31:4, 14

Two Tabernacles – Moses' Holy of Holies and David's Ark of the Covenant

From the time David set up the Tabernacle of David until Solomon built the Temple, there were two Tabernacles.

Each had its particular function. Each had its own company of priests. Each was own its own mountain, Mt. Gibeon and Mt. Zion. The approximate period of time that this co-existence operated was 35-40 years. David set Zadok the Priest and his brethren over the Tabernacle of Moses. Their duties were to offer morning and evening sacrifices

at the Brazen Altar, according to the Law of Moses. So, on Mt. Gibeon we have a company of Priests, maintaining the legal order of Moses, functioning in the Tabernacle with its Outer Court, Holy Place and Most Holy Place.

What was in the Most Holy place? At this time nothing!!! The Ark was in the Tabernacle of David. So what we have is this company of Priests ministering before an empty Most Holy Place. Now God blessed all that attended the Tabernacle of Moses. Yet He did, indeed, have something else in mind. In David's Tabernacle they did not offer animal sacrifices but sacrifices of praise, joy and thanksgiving; spiritual sacrifices.

“You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

- 1 Peter 2:5

David's Tabernacle had only one room, the Holiest of all; The Most Holy Place. There was no veil between men and the Presence of God. They could enter with boldness into the very presence of God. Why did God allow it? What did He have in mind? What is He showing us? The Ark has not been in a material building since the destruction of the temple by the King of Babylon in the days of Jeremiah. When Ezra and Nehemiah rebuilt the Temple there was no ark. In the days of Jesus there was no Ark in the Holy of Holies. Because there was no Ark the Shekinah Glory never returned to this restored material Temple. In Jesus' day there was no Ark in the Temple. That thick veil protected an empty room.

“Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding.” “It shall be in those days when you are multiplied and increased in the land,” declares the LORD, “they will no longer say, ‘The ark of the covenant of the LORD.’ And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again.”

- Jeremiah 3:15-16

But when Jesus gave His life on Calvary's cross, probably about the time of the evening sacrifice as the Priest was standing before the veil of the Holy of Holies, God rent the veil from top to bottom. God was saying, “I have fulfilled the law... no more sacrifices are necessary... I have abolished the Mosaic Law and economy... Access for all to the Holiest of All.”

The great tragedy is that the Jews continued to offer animal sacrifices, sewed up the veil, and maintained the Mosaic order and Aaronic Priesthood until 70 AD.

God sent the Prince of Titus to smash the whole abominable setup. Truly the Glory had departed, no Ark, a rent veil, a corrupt Priesthood, an abolished order.

That which David did typically and prophetically was fulfilled historically and actually by Jesus Christ. That which foreshadows is never as glorious as the substance. The substance is always more glorious than the shadow. The fulfillment is always more glorious than the promise! What did God have in mind? What is He showing us? First The Altar... then the Ark

Aspects of the Tabernacle of David

1. Place of extravagant worship
2. Place where men, women and children participate equally
3. Place of purity and light where no darkness can remain
4. Revelation, reproof, and renovation
5. Place of revelation and guidance; His plan revealed
6. Place of rule and government/decrees made
7. Place of spiritual warfare
8. The Tabernacle – the power of corporate action
9. Place of prayer for the nations
10. Place where bondage and legalism are removed/healing for the sick.
11. Place where people receive an anointing which is carried with them to their homes, offices and schools

A Place of Purity and Light where no darkness can remain; living inside the Veil.

“God is Light, and in Him there is no darkness at all.”
- 1 John 1:5

Tarrying in God’s presence causes us to desire to be pure

“But all things become visible when they are exposed by the light...”
- Ephesians 5:13

In the presence of God, you can see clearly what is good and what is not.

“but if we walk in the Light as He Himself is in the Light, we have fellowship with one another.”
- 1 John 1:7

Jesus was able to do all that He did NOT because He had authority as the Son of God, BUT because He did what was on the Father’s heart. This is the common life, a shared lifestyle.

Revelation, Reproof, and Renovation

❖ Revelation

“Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know.”

- Jeremiah 33:3

- Things we know 3%
- Things we know we don't know 22%
- Things we don't know we don't know 75%

The Voice of Wisdom

“I love those who love me, and those who seek me find me.”

- Proverbs 8:17

❖ Reproof

“Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees. ‘Make level paths for your feet,’ so that the lame may not be disabled, but rather healed.”

- Hebrews 12:7-12

God will disciple us because He is a good Father. The discipline is always better when we run to Him, admit that we need help, and ask for it.

❖ Renovation

“Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession...”

- Hebrews 3:1

Mediate, observe fully, stargaze. We become transformed like Him because we spend time in His presence.

In Matthew 17:1-13 Jesus transfigured on top of a mountain with Peter, James and John.

Transfigured – Face shone as the sun and garments white as light. God is Light. “Transfigure” is the same as our English word metamorphosis and means “a change from within.” This glory was not the reflection of outward light, but the revelation of inward glory. The same word is used in Romans 12:2 (“transformed”) and 2 Corinthians 3:18 (“changed”) referring to the Christian’s growth in holiness.

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

- Romans 12:2

“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

- 2 Corinthians 3:18

As we walk in the spirit of David’s Tabernacle basking in purity and light we should expect:

- ❖ Revelation, Reproof and Renovation
- ❖ A Place of Prayer For The Nations

“And He began to teach and say to them, ‘Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a robbers’ den.’”

- Mark 11:17

- ❖ Everybody Praying in One Accord

In Acts 4:24-3, simultaneous prayer on the same issue. The sound can be like the sound of many waters or like thunder. 100 people praying (same issue) for 15 minutes equals 24 hours of individual prayer.

“...they raised their voices together in prayer to God. ‘And now, Lord, take note of their threats, their menace, their opposition, stance against You, their schemes and plans against us and grant that Your bond-servants may speak Your word with all confidence Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.’ After they prayed, the place where they were

meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.”

- Acts 4:29-31

When the believers prayed the truth from Psalm 2, the place where they were was shaken and the Holy Spirit came upon them, **JUST AS THEY HAD ASKED!**

“For the word of God is quick and powerful, and sharper than any two-edged sword.”

- Hebrews 4:12

We pray by the Truth that is in scripture. When we pray God’s own words back to Him, He reveals His plans and gives us the desires of our hearts (which are the desires of His).

Other Types of Corporate Prayer

❖ **An Individual Exhortative Prayer**

This kind of prayer inspires faith, vision, worship, and intercession in the hearers. As a result the hearers are actively caught up and agree with the prayer as it is prayed. They are also inspired to pray individually along the same lines.

❖ **An Individual Prophetic Prayer**

This kind of prayer gives prophetic revelation during the actual prayer and stimulates others to respond. This may lead to further revelatory prayers and prophetic actions.

❖ **Small Group Prayers**

*“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.
“For where two or three have gathered together in My name, I am there in their midst.”*

- Matthew 18:19-20

❖ **Praying and Singing the Scriptures**

The Lord will often lead us to particular scriptures, which become the focus of prayer and proclamation.

❖ **Songs of Worship and Praise**

Singing songs are a powerful weapon that forces the enemy to retreat.

“So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.”

- 1 Samuel 16:23

“Now these are the singers, heads of fathers’ households of the Levites, who lived in the chambers of the temple free from other service; for they were engaged in their work day and night. These were heads of fathers’ households of the Levites according to their generations, chief men, who lived in Jerusalem.”

- 1 Chronicles 9:33

“I said, “I beseech You, O LORD God of heaven, the great and awesome God, who preserves the covenant and loving-kindness for those who love Him and keep His commandments, let Your ear now be attentive and Your eyes open to hear the prayer of Your servant which I am praying before You now, day and night, on behalf of the sons of Israel Your servants, confessing the sins of the sons of Israel which we have sinned against You; I and my father’s house have sinned.”

- Nehemiah 1:5-6

“Now when Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites heard that the repair of the walls of Jerusalem went on, and that the breaches began to be closed, they were very angry. All of them conspired together to come and fight against Jerusalem and to cause a disturbance in it. But we prayed to our God, and because of them we set up a guard against them day and night.”

- Nehemiah 4:7-9

We stand in the breaches against the power of the enemy over our lives, cities, families, friends, nation, etc.

“Their heart cried out to the Lord, ‘O wall of the daughter of Zion, let your tears run down like a river day and night; Give yourself no relief, Let your eyes have no rest. ‘Arise, cry aloud in the night at the beginning of the night watches; Pour out your heart like water before the presence of the Lord; Lift up your hands to Him.”

- Lamentations 2:18,19

“Will not God bring about justice for His elect who cry to Him day and night?”

- Luke 18:7

“And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say ‘Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.”

- Revelation 4:8

“Then one of the elders answered, saying to me, “These who are clothed in the white robes, who are they, and where have they come from?” I said

to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. "For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. "They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."

- Revelation 7:13-17

"For the accuser of our brethren has been thrown down, he who accuses them before our God day and night."

- Revelation 12:10

APPENDIX C

Intercession Overview

What is *Intercession*?

Intercession is Intimate Partnership and Agreement with God

- ❖ Intercession is intimacy
- ❖ Intercession is partnership
- ❖ Intercession is agreement with God

Intercession Expresses God's Definition of the Church

*"...My house shall be called a HOUSE OF PRAYER for all nations."
- Isaiah 56:7*

What do I do during an *Intercession* set?

- ❖ Experience enjoyable prayer
- ❖ Experience God's beauty
- ❖ Experience God's desire
- ❖ Engage in prayer on the microphone
- ❖ Participate in Rapid Fire Prayer
- ❖ Join in Small Group Prayer

APPENDIX D

Worship with the Word Overview

What is *Worship with the Word*?

- ❖ WWTW is a form of prayer that is in agreement with God's heart as biblical truths of who God is and what He promises to do are spoken/sung.
- ❖ WWTW creates an atmosphere of encounter with the living Word, Jesus, as scriptures are prayed, sung, and meditated upon.

What do I do during a *Worship with the Word* set?

Select a passage of scripture and ask the Holy Spirit to give you a deeper revelation of the Word of God.

- ❖ Ask God about His word
- ❖ Declare the scripture
- ❖ Sing it
- ❖ Find cross-references
- ❖ Study it
- ❖ Write about it

APPENDIX E

Terminology

- ❖ Antiphonal (singing or playing) – responsive singing (or playing) with group responses; when instruments or voices individually answer each other responsively; answer each other back and forth; call/response form; scene around The Throne
- ❖ Application of Model (prayer formats) – Intercession, Worship with the Word, Prophetic Worship, Devotional
- ❖ Floor Leader – Prayer leader that manages the open mic; helps people wishing to pray organize their thoughts and let them know what to expect – talk to the people coming to pray BEFORE you hand them the microphone; visual communication with Prayer Leader and Worship Leader (KEEP YOUR EYES OPEN); responsible for picking up microphone and engage during “war in the Spirit” times to help engage room; not supposed to sing (volume, staying within role, etc.)
- ❖ Chorus – a phrase (or phrases) that are sung several times (8-12 times) by the team; these are used to engage the room, meditate on a phrase, or emphasize a prayer point; only the Chorus Leader or Worship Leader can “establish” a chorus
- ❖ Chorus Leader – one designated prophetic singer who is responsible for developing choruses and/or picking phrases others have sung to sing over and over; only this person and Worship Leader may “lead” a chorus
- ❖ Communication Signals – a set of signals devised by a team that are used to help communicate; 1st rule is KEEP YOUR EYES OPEN
- ❖ Cycle – one time through the model
- ❖ First Responder – the singer that is responsible for singing an antiphonal phrase after a prayer leader (main PL or one on the open microphone) prays their initial prayer; they are not responsible for singing first after everything the PL says, only after a “longer” prayer
- ❖ Lift Your Voices – spoken cue from Worship Leader or Prayer Leader to begin Spontaneous Singing
- ❖ Model – a set of guidelines that define how a prayer meeting will be run; an order that defines the placement of service items such as worship, prayers, and singing; provides structure; we use the Harp and Bowl Model

- ❖ Open Microphone (“Open Mic”) – the microphone available for anyone to come up and pray on; if Floor Leader is available, they are in charge of the open mic; this is used for anyone to come prayer lead, rapid fire prayer, etc.; people praying are not to sing (volume, stay within role, etc.)
- ❖ Prayer Leader – responsible for leading the room and guiding the team through topics of prayer; not required in all applications of the model (i.e. some Devotional sets) – the Worship Leader is still the “team leader”; prays SCRIPTURE and how to apply the scripture for the prayer burden/topic of the moment, then begins to isolate phrases that the singers will sing around; also responsible for engaging the room with words, “let’s lift our voices”, “let’s get into small groups”, “if we could gather around Bob to pray for him”, “please take all conversation outside”; can signal to move on to Worship Leader if cycle is not going well; not supposed to sing (volume, staying within role...)
- ❖ Prophetic Musician – any of the persons on stage playing a musical instrument; they can operate in the prophetic and with antiphonal methods just as much as vocalists can; responsible for paying attention to worship leader and what is going on musically; encouraged to engage their hearts and minds
- ❖ Prophetic Singer – the 3-5 vocalists on the team; sing worship songs, spontaneously sing; main role is to participate in the antiphonal singing; numbered in increasing order from 1-5; Chorus Leader is singer #1, 1st responder is singer #2, then number your other singers; if two singers sing at the same time, preference is given first to the Worship Leader, then to the singers in this established order; (KEEP YOUR EYES OPEN)
- ❖ Rapid Fire Prayer – series of short prayers prayed on the microphone, one after the other, interspersed by choruses from the prophetic singers; gives opportunity for more people to pray on microphone and can add an energizing dynamic to a prayer meeting
- ❖ Set – a group of cycles in which a team participates in a given set of time (e.g. 2 hours; “my 2 hour set is from 8AM-10AM;” this is similar to what many refer to as a “service”
- ❖ Spontaneous Singing – unrehearsed, unplanned, devotional singing with understanding from scripture and/or spirit that is used to (amongst other things) bless God, give thanks, and helps reveal mysteries about God’s heart; all at same time; singing anything on your heart or on the Lord’s heart – no matter where you are at spiritually; releases both the faith and intensity to encounter the manifest presence of God; happens when Worship Leader begins Singing in the Spirit or says a cue such as “lift your voices”; Prayer Leader can also call for this when appropriate

- ❖ Talkback Microphone – the microphone that is only turned up in the team’s monitor headsets; aids in team communication; can be used to coordinate anything on-the-fly – chord progressions, change of prayer topic, encouragement, etc.
- ❖ Transition – the time between sets that teams swap on stage
- ❖ War in the Spirit – a time for the room to emphasize a prayer point by all lifting their voices in spiritual warfare agreeing with what is being prayed; tongues, intense intercession; all singers sing on the microphone at same time; all (both main Prayer Leader and Floor Leader pray at same time) prayer leaders pray on microphone at same time; cued by the Prayer Leader saying “let’s begin to War in the Spirit”; dynamically, a good time for this to happen is after a chorus; to make this happen a prayer leader could say “let’s War in the Spirit at the end of this chorus”
- ❖ Worship Leader – leader of the team and order of the set; responsible for briefing/debriefing, worship songs, communication with all team members (including Prayer Leader), and chord progressions to musicians via the talkback microphone; only Worship Leader and Chorus Leader may establish a chorus; WL should be concerned mostly with hearing the Lord’s voice about seeing that the room is engaged; has authority to stop and move on (in a fluid style) if a cycle is not going well